

Rest and Renewal 360 Retreat

A Practical Research Project
presented to
the Faculty of the
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

By
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Dedication

This project is my love letter and prayer to my colleagues who have shown me that my capacity for love and grace is much greater than I imagined.

I would like to dedicate this to my friends, family, and colleagues who have inspired, encouraged, and shown me much love and grace through this process.

"...grace increased all the more." Romans 5:20



This professional project completed by

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has been presented to and accepted by
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DOCTOR OF MINISTRY

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Abstract

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The Rest and Renewal 360 Retreat for Clergy is focused on research findings that indicate that the demands placed on ordained clergy through their call and professional role in ministry, puts clergy at a greater risk for poor mental health, poor physical health, and professional burnout. The Rest and Renewal 360 Retreat for Clergy is designed to encourage clergy to explore methods in which they can seek respite and renewal in an on-going and healthy way. Throughout the 3-day retreat, participants have the opportunity to participate in individual mapping work, workshops, worship, and other optional activities that are led by professionals in the field to better understand the topics of self-care, rest, and renewal.

The retreat research includes the following information: Age (the ten participants from the first retreat ranged in age from 36-56); Gender (4 Female, 6 Male); Ethnicity (9 Anglo/White, 1 African American); Years in Ordained Ministry (2-26 years); and Self-Care Practices/Current and Past (3 previously engaged in practices, 8 participating in practices at 1-month follow-up post-retreat). The Mean, Median, Mode, and Range overall scores, indicate the retreat itself was overwhelmingly favorably evaluated with zero dissenting comments.

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Introduction

“In the morning, while it was still very dark, he (Jesus) got up and went out to a deserted place, and there he prayed.” Mark 1:35, NRSV

On October 23, 2017, my clergy colleague and long-time friend contacted me requesting that I immediately meet him for lunch following a particularly challenging counseling therapy session where he was confronted with what he referred to as a few harsh realities of his life. During our thirty-minute lunch, he spoke at a rapid pace about how he was not living an honest life and how he had been a fraud to so many, including to me. He apologized profusely, yet in an elusive manner, not including specifics or any concrete thoughts. Suddenly, without a warning or pause, he stopped and simply looked down at the table. At his request, we left to return to work, to the church where we both served as clergy and leaders of the congregation. I had a sinking feeling that I needed to follow closely behind him on the short drive back to the office, and as I did, I quickly noted that he was taking an unfamiliar path to the church and was weaving in and out of neighborhoods, almost in an attempt to lose me. Once we returned to the church, he immediately went into his office, closed his door, laid down on his couch and began to sob. The decompensation took place quickly, and as I entered his office and began to listen to him unrecognizably speak between his tears, I recognized that this situation required immediate help. I told him I felt he needed to talk with a psychiatrist to be evaluated, and that I was concerned for his safety. I informed him that I was calling his wife so she could accompany him to the psychiatrist's office. He showed little reluctance and did not disagree or argue with me. When his wife arrived, we had a conversation about why I discerned he needed to be evaluated. He agreed and went with little prodding.

The months and years that have followed, and my friend's subsequent in-patient 30-day treatment program, have not been easy. My clergy colleague and long-time friend has continued to struggle with his mental health, physical health, and spiritual health. The treatment he received was helpful for a short period of time, but without the ongoing professional care, his long-term overall health will not be obtained or sustained. He is no longer serving a congregation; instead he is serving in an extension ministry which is compatible with the gifts and graces that he is able to offer during this season of his ministry. He has since divorced, is living in a new community, and is working towards physical health with the hope that mental health maintenance will soon follow.

Problem

The haunting horror of taking a front-row seat to what happens when a friend and colleague, who is a veteran clergy of twenty-five years, completely loses perspective of self-care and self-regulation, is daunting. To witness him fall prey to poor mental health practices and in turn lose control of his own moral compass, is devastating. This experience not only has taken a toll on my friend who experienced the breakdown, but on everyone who has surrounded him, including family, friends, and the congregation in which he served. While the magnitude of this experience was difficult and challenging to witness, equally challenging was the reality that this was not an isolated occurrence. The reality is that serving in ministry is exhausting and taxing on the body. If self-care is not intentionally incorporated into the rigors of pastoral life, the clergy person's health and well-being is impacted. Out of this life-altering experience, the concept for the Rest and Renewal 360 Retreat Model was born.

The *Rest and Renewal 360 Retreat Model* project will explore the premise that the demands placed on ordained clergy through their call to ministry, and the congregations in which they serve, put clergy at a greater risk for poor mental health, poor physical health, and professional burnout. If not properly monitored and cared for, clergy can easily fall into patterns unbecoming to their call. This can lead to irreversible damage to the clergy person, to those who care for them, and to those that they serve.

The *Rest and Renewal 360 Retreat Model* for clergy project is an investigation into the potentially destructive effects of the professional role of the ordained. This retreat model seeks to provide a space for clergy in every stage of ministry to be intentionally supported through a reproducible three-day model for retreat format. Based primarily on research from the Duke Divinity School Clergy Health Initiative and on group and individual therapeutic standards of mental health care, the *Rest and Renewal 360 Retreat Model* project addresses the issue of clergy rest and renewal practices with attention to the prevalence of self-destructive and negative self-soothing behaviors. The project involves creating, implementing, and evaluating a three-day *Rest and Renewal 360 Retreat Model* defining rest, renew, and retreat.

Context

As a licensed mental health therapist, an ordained United Methodist clergy member, and the daughter of a United Methodist clergy woman, I am deeply committed to the work of developing and sustaining optimal mental, physical, and spiritual health practices specifically within the profession of ordained clergy. Through my professional roles as a therapist and United Methodist clergy member, and as one who was intimately raised in the church, I have discovered that many

members of the clergy find themselves in vulnerable physical and psychological situations. They are exposed to the rigors of ministry and are often without a foundation of professional resiliency nor the tools necessary to sustain ethical and moral standards required by the profession.

The topic I am exploring is focused on clergy culture as it relates to unhealthy and potentially self-destructive patterns and the impact of the experience on their community - friends, family, and congregation members. This project will give attention to this specific context while creating and implementing a reproducible three-day *Rest and Renewal 360 Retreat Model* that includes long-term strategies and tools for sustainable mental health, physical health, and spiritual health practices. Research indicates that clergy, by nature of the profession, do not take time nor are they deliberately encouraged to take time to care for their own spiritual, psychological, and physical needs. Comparatively, clergy do not take time to identify potential triggers or consider the results of long-term exposure to secondary trauma, or the mental and spiritually draining work performed in the role of the ordained. This lack of care and self-awareness, with a lack of introspection may result in clergy engaging in potentially self-destructive and negative self-soothing and coping behaviors such as drinking, using illicit drugs, and seeking affirmations and attention through inappropriate sexual gestures and advances towards colleagues and co-workers.

This reproducible *Rest and Renewal 360 Retreat Model* is designed to encourage clergy to explore methods in which they can seek respite and renewal in an on-going, safe, and healthy way without falling prey to potentially self-destructive and negative self-soothing behaviors. These methods of healthy rest and renewal behaviors and habits will be individually identified, discussed, and explored with a trained professional referred to as a Mapping Guide throughout

the three-day retreat. Clergy participants will work with their Mapping Guide to develop an individual map to best identify triggers and begin to develop healthy practices for rest, renewal, and retreat. Throughout the retreat, clergy will also participate in workshops that will be led by professionals in the field so the participating clergy may best understand topics such as depletion and self-care, grief and loss, and addiction and recovery. Additional daily options for a meditative hike, yoga, and vision board/collage work will be offered along with evening devotionals that will focus on covenant, servanthood/foot washing, remembering your baptism, and closing with communion.

Justification

Clergy make themselves available to listen, counsel, and serve as the vessel for others to confide and deposit their secrets and the dark traumatic experiences of their lives. Therefore, clergy experience primary and secondary trauma and other disconcerting mental health symptoms. Clergy, as a part of the nature of the profession, are emotionally vulnerable and susceptible to these disconcerting mental health symptoms which, if left untreated and unmonitored, can have negative impacts on the clergy directly, to those who care for and about them, and to those who the clergy are called to serve.

Emotional, spiritual, and physical health are critical to the vitality of the call, life and ministry of the clergy. Through intentional self-care and awareness, clergy can develop healthy resiliency to avoid potential self-destructive and negative self-soothing behaviors that they are so susceptible to. It is in the best interest of all involved, including the clergy, those who love and care directly for the clergy, the congregation to whom the clergy is called, and to the community,

that clergy develop healthy practices of mental health, physical self-care, and spiritual self-care so they may best demonstrate and live out the highest ideals of their calling. My hope for this project is that those who actively participate in the three-day *Rest and Renewal 360 Retreat*, will be able to identify, map-out, and live out a sustainable healthy self-care model so that they may be best fit for the ongoing ministry work and demands of their call.

Audience

The identified participants for the three-day, reproducible *Rest and Renewal 360 Retreat* are six to eight ordained clergy, inclusive of all genders, ages and from various stages of ministry, from provisional status to those within five years of retirement per retreat. The group is designed to be small and of mixed origin and dynamic for maximum attention to time, goals, experiential workshops, worship experiences, and the schedule overall. Ideally, this retreat will be offered annually, if not semi-annually, and will be sponsored by local Boards of Ordained Ministry and/or Boards of Pension and Health Benefits to clergy involved in the provisional process and extended throughout the life of professional ministry to the retired clergy of the conference. For the purpose of this project, I will be working with The New Mexico United Methodist Church Annual Conference Cabinet and The New Mexico United Methodist Church Board of Ordained Ministries Executive Committee to identify and recruit potential clergy participants based on the above criteria. Final selections will be determined by the Principal Investigator, with consultation from The New Mexico United Methodist Church Board of Ordained Ministries Board Chair and The New Mexico United Methodist Church Annual Conference Cabinet Representative to the Board of Ordained Ministry.

As a licensed therapist and ordained clergy member, I recognize that when a person is placed in a vulnerable situation and asked to explore ways in which they have potentially felt or acted out in ways unbecoming to their profession, they may experience feelings of anxiety, shame, trauma, or depression. This may pose a risk to their mental health and general stability. Through the process of participant selection, those who are determined to be vulnerable to harm through the project, will ultimately not be selected. If a person is selected for the project who experiences feelings of anxiety, shame, trauma, or depression that is causing a risk to the person or to other participants, the participant will be removed immediately, and advanced mental health help will be deployed through the appropriate means as deemed by the participant and the Principal Investigator.

Chapter Outline

The Introduction discusses the problem, context, justification, and intended audience for the project. This chapter outlines the chapters in the project and the purpose of each chapter.

Chapter one provides a research and literary background in the prevalence of mental health and anxiety issues among clergy, and the need for prevention and intervention programming.

Chapter two explores the Theology of Grace as it is expressed through The United Methodist Wesleyan understanding of Prevenient Grace, Justifying Grace, and Sanctifying Grace in the context of clergy self-care and effectiveness.

Chapter three is an outline of the project from inception to implementation. This chapter includes a step-by-step process of creating the project retreat and the selection process of the participants, retreat presenters, and location selection.

Chapter four includes the findings and recommendations based on the full implementation and evaluation of the project as seen through the eyes of the project retreat participants.

Bibliography and Appendices will include all literature, references, and supporting documents.

Chapter One

“Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul.” 3 John 1:2, NRSV

In evaluating the research, it seems clear that issues of clergy burnout, depression, and anxiety are highly indicated. Various theories have been developed as to the why. These theories range from the lack of self-compassion and self-care including physical and mental health care, to high expectations from congregation members, to general pressures from friends, family, and community. In considering the research, findings, and suggestions as indicated, my *Rest and Renewal 360 Retreat Model* for clergy was developed as a response in integrating mental health, spiritual health, and physical health. The R&R Retreat notes the importance of ongoing mental health, physical health, and spiritual health while noting the importance of covenant and call within community. Please note: Additional research that was not included, discussed the outcomes of untreated depression and anxiety as they related to exiting the ministry and addiction issues. For the purpose of this project and paper, these topics were not fully explored or included as the topic for this research focused on depression and anxiety within the ordained.

In the original paper, *Using Effort-Reward Imbalance Theory to Understand High Rates of Depression and Anxiety Among Clergy*, the unique calling of clergy is explored and examined through the lens of the Effort-Reward Imbalance Theory. This theory suggests that through the experience of high levels of stress within one’s career, coupled with low levels of rewards as expressed through the praise of others and compensation, one may experience “...emotional

distress and poor health outcomes.”¹ The authors of the research suggest that the very nature of the role of clergy, as a high demand occupation in combination with the totality of calling, leads to a higher prevalence of mental health issues. The conclusion of the research suggests that clergy indeed experience depression and anxiety at rates higher than the national average of the standard population. The researchers further suggest the development of programs to encourage and support clergy in order to promote mental health and ministry sustainability.

Clergy Burnout: An Integrative Approach authored by William Grosch and David Olsen, asserts that the unmet needs from childhood in relation to career choice and a continued need for self-fulfillment and self-acceptance, may lead a person in the specific role of clergy to a place of unmet needs and a lack of career satisfaction.² The research points to systems theory as a foundation of understanding in what happens in the life of a clergy member, specifically addressing the multi-layers of systems as they exist in the day-to-day functions of the clergy. This includes the layering of congregations as a system, family life, co-workers, and professional colleagues, all as independent systems operating in tandem resulting in expectations and often, unmet needs. The research article concludes in suggesting models for treatment and prevention related to burnout and self-care. It is suggested that there is a need to develop integrative models of care to operate within the realm of psychology and systems theory. This would include therapy to better understand personal motivation and past experience, as well as systems theory work to create a deeper understanding of how multi-systems operate within one’s life toward

¹ R.J. Proeschold-Bell, et al., "Using Effort-Reward Imbalance Theory to Understand High Rates of Depression and Anxiety Among Clergy," *The Journal of Primary Prevention* 34, no. 6 (December 2013): 441.

² William Grosch and David Olsen, *Clergy Burnout: An Integrative Approach* (Albany: John Wiley & Sons, Inc., August 8, 2000).

learning to better operate within ministry to reduce stress and anxiety, and to produce healthy outcomes overall.

Laura K. Barnard and John F. Curry assert in their research article, *The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions*, that high emotional exhaustion coupled with low satisfaction in ministry leads to high burnout.³ The result of the identity as a person who is called into ministry, integrated into a fear of failing in that call, often ends in a feeling of failure and an inability to recover from that feeling. The research notes that clergy who experience self-compassion and overall care for self, report burnout on a less-frequent basis than those who do not practice self-compassion and self-care. In a similar study, *Clergy Burnout: A Comparison Study with Other Helping Professions*, the research notes that clergy who experience high rates of burnout are clergy who do not practice sabbath-keeping, positive mentoring relationships, and purposeful leisure activities outside of the ministry context.⁴ Both articles encourage the development of the practice of self-care in order to continue in ministry and fulfillment of calling.

In an NPR interview with Paul Vitello, religion reporter with *The New York Times* and Robin Swift, Director of Health Programs with the Clergy Health Initiative at Duke Divinity School, they discussed the topic and prevalence of clergy member mental and physical health. The interview delved into a discussion on the calling of clergy as it relates to the commitment and

³ Laura Barnard and John Curry, *The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions* (Durham: Springer Science+Business Media, LLC., May 21, 2011).

⁴ Paul Vitello and Robin Swift, *Clergy Members Suffer From Burnout, Poor Health*, NPR: Talk of the Nation, <https://www.npr.org/templates/story/story.php?storyId=128957149>, August 3, 2010 (accessed November 24, 2019).

perceived 24/7 duty a clergy member feels to their profession. They revealed that the rates of depression are 10% higher than the general population, high blood pressure in clergy is 4% higher than the general population, and obesity in clergy is 10% higher than the general population, all of which are indicators that contribute to a shortened lifespan. The brief interview concluded with Vitello and Swift stating the need for ongoing dialogue that includes redefining what it means to practice self-care and the updates in mental health regulation for clergy in fulfillment of calling, noted as critical in the life of the church and in community.

In a *Duke Today* study, depression and anxiety specific to United Methodist clergy was further explored. The Clergy Health Initiative at Duke Divinity School found that, “The demands placed on clergy by themselves and others put pastors at far greater risk for depression than individuals with other occupations.”⁵ Depression rates among clergy were noted to be 11.1%, anxiety rates 13.5%, and 7% of clergy experienced both depression and anxiety as co-occurring symptoms. Predictors of depression and anxiety were found to be job stress, stressful activities such as pastoral care and weekly pressures of care for the congregation and sermon work, feelings of guilt, social isolation, and doubt of call.

In exploring the research as it indicates the issue of clergy burnout, depression, and anxiety, I found it imperative to further investigate the results of intervention and prevention research as it related to clergy self-awareness and self-care. In *Intensive Outpatient Therapy for Clergy Burnout: How Much Difference Can A Week Make?* the authors explore burnout and depression

⁵ Kate Rugani, “Clergy More Likely to Suffer from Depression, Anxiety,” *Duke Today* (August 27, 2013), 12, <https://today.duke.edu/2013/08/clergydepressionnewsrelease> (accessed December 3, 2018).

rates among clergy, coupled with trends concerning when ordained clergy tend to exit ministry. The findings indicate that clergy involved in this particular research experience burnout at a rate of 13% and depression at a rate of 23%. Exiting the ministry tends to occur within the first five years of ministry and the last ten years of ministry. In looking further into available treatment modalities, the authors discovered that when clergy are able to reframe the meaning of Call and take a step into delving deeper into one's inner-dialogue around stress and suffering, a reclaiming of the passion for ministry can be formed and defined. This involves a great deal of support and self-awareness, and finding a rhythm for self-care and self-compassion. The need for continued program development was noted in the conclusion of the research as the recognition that this area is greatly lacking.

As the research clearly indicates, the professional role of clergy is multi-layered and multi-dimensional. These layers of the calling and role of the clergy person leaves the individual at a profound risk of vulnerability and susceptibility to poor mental, physical, and spiritual health practices which in turn, opens up the vulnerable person to potentially destructive behaviors. Through the integration and knowledge base of the research as applied, the Rest and Renewal 360 Retreat for clergy seeks create a space that addresses the noted susceptibility of the role of clergy while creating a trajectory forward in healthy practices for long-term sustainability and resiliency in ministry.

Chapter Two

“...*grace abounded all the more...*” Romans 5:20, NRSV

The concept of taking care of ourselves as clergy so that we may best serve those whom we are called to serve is not a new concept. This basic best practice of self-consideration and ongoing self-care within the profession of clergy is supported by The United Methodist faith tradition and is addressed in the denomination’s governing work, *The Book of Discipline of the United Methodist Church*. In the 2016 edition, Section 350.1 it states: “Throughout their careers, clergy shall engage in continuing education for ministry, professional development, and spiritual formation and growth in order to lead the church in fulfilling the mission of making disciples for Jesus Christ. This shall include carefully developed personal programs of study augmented periodically by involvement in organized educational and spiritual growth activities. These practices embody the Wesleyan emphasis on life-long growth in faith, fostered by personal spiritual practices and participation in covenant communities. Each annual conference, through the chairs of the Clergy Orders and Fellowship or other leaders designated by the bishop, shall provide spiritual enrichment opportunities and covenant groups for deacons, elders, and local pastors.”⁶

John Wesley, the founder of the Methodist movement, specifically addressed self-care in his writing, *Primitive Physic*, where he discusses the importance of wholistic well-being that covers both the physical and mental aspects of living, stating that the care of one’s whole being

⁶ *The Book of Discipline of The United Methodist Church* (Nashville: The United Methodist Publishing House, 2016), 294.

includes, and is, "...concerning the manner of healing both inward hurts and the diseases incident to each climate..."⁷ Wesley spoke in turn to what he referred to as passions, or those medical forbearances that allude to that other than the physical well-being of a person stating, "The slow and lasting passions, such as grief and hopeless love, bring on chronical diseases."⁸ Wesley further states, "The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduced, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all means of health and long life."⁹

In his teachings on physical and mental wholeness, Wesley spoke to The Theology of Grace as expressed through the United Methodist Wesleyan understanding of Preventive Grace, Justifying Grace, and Sanctifying Grace. I would argue each expression, embedded in Wesley's understanding of the wholeness of one's health, directly relates to clergy self-care and effectiveness as it connects the person to the totality of one's physical and spiritual relationship with the Creator.

As I reflect on my work as a licensed mental health therapist and as an ordained United Methodist clergy, I find myself very clear on the importance of applying self-care, spiritual practices, and the foundational theology surrounding grace to the everyday. Through my personal experience, I have found that those living with depressive conditions often find

⁷ John Wesley, *Primitive Physic* (London: The Epworth Press, 1747/1960), 6.

⁸ John Wesley, 32.

⁹ John Wesley, 32.

themselves at a loss for rhythm and control over themselves. In the application of a set of spiritual and mental health practices, and the theology surrounding the many expressions of Grace in the everyday, one can, in turn, be encouraged and provide that sense of rhythm and control for themselves. As this relates to the *Rest and Renewal 360 Retreat*, these concepts have been embedded in the retreat model. This retreat structure has been developed to encourage clergy to take seriously and to embed mental health and spiritual health practices and living in the Spirit within their daily routine.

Means of Grace, as they relate to the Theology of Grace, specifically to the theology of Sanctifying Grace, may appear straightforward to some. Sanctifying Grace, as recognized as the final movement of God's grace and noted as a process, not a singular event defining one's salvation, requires a routine of prayer, study, service, worship, and fellowship in order to nurture one's relationship with God. Reading and researching the many options and array of spiritual practices that nurture such a relationship can provide a person with a checklist of 'how to' and easily applicable methods to follow. It is in the discipline of applying and embedding these spiritual practices and living out the theology of Sanctifying Grace in a regular rhythm to one's life where things can get complicated. Schedules override intention and the hurried nature of today's world or current congregational settings does not necessarily encourage one to slow down, consider, and focus on what truly grounds us as spiritual and Spirit-embedded beings.

In recent years, I have been saturated in the reality of what happens when a person does not live in the responsiveness of the presence of the Spirit and does not engage regularly in spiritual development and intention. The intersect of this absence and what happens when that same

person is in the midst of a mental health crisis, is destructive and impacts all who come in contact with that person. My clergy colleague and friend has struggled with the never-ending twists and turns of Major Depressive Disorder, and as additionally diagnosed, Bipolar II Disorder. According to the Diagnostic and Statistical Manual of Mental Disorder Fifth Edition, Major Depressive Disorder impacts one's mood and behavior, physical functions, appetite, and often sleep. In a similar fashion, Bipolar II Disorder includes the conditions of Major Depressive Disorder as well as cycles of depressive episodes and hypermanic periods. This combination, accompanied with the continual lack of self-care, has been a struggle for me professionally and personally to bear witness to, as I take my vows and covenant to ministry, and my care for my friends very seriously.

In the fall of 2017, my colleague was hospitalized for threats to harm himself. He was evaluated, his medications were adjusted, he was medically stabilized, and spent October and part of November in a mental health treatment facility in Tucson, Arizona. My friend returned to the pulpit on December 3, 2017 and to his role as Senior Pastor on December 4. Since that time, many conversations and new agreements have been established between my friend and myself, my friend and the leadership of the church, and my friend and his family. These agreements have been put in place in order for my friend to remain and to sustain a level of mental health within the context of living through, and with, Major Depressive Disorder and Bipolar II Disorder within ministry and life beyond. A few of those agreements were for him to intentionally practice self-regulation through individual therapy, engage in a consistent practice of self-care, and attend regular group therapy sessions outside of the office setting. The goal was for him to

continue to engage within ministry in a more self-fulfilling and life-giving way for his benefit and for the benefit of the congregation in which he was serving.

Unfortunately, the agreements as set were not upheld, and my colleague is no longer serving a congregation; instead, he is serving in an extension ministry role within The New Mexico Conference. The painful reality is my friend is a product of his own decisions, a lack of self-care through the open and encouraged option and ongoing care of therapy, the lack of consistently practicing spiritual disciplines, and a lack of self-regulation which has led to questionable moral standards and living.

I cannot discount the role I have played as an enabler in his life and in his decisions over the past several years. I often found myself making excuses for his behavior and going so far as to not be as forthright with congregation leaders and family members regarding his absence at events, meetings, and gatherings, knowing he was often engaging in physically, emotionally, and spiritually harmful behaviors. This active participation as an enabler has, in turn, affected my own well-being and living fully in the Spirit. This acknowledgment significantly impacts and further affirms the importance of ongoing clergy self-care, rest and renewal practices for all clergy, regardless of where they see themselves in the process of mental health and life in the Spirit.

Through this experience, I have discovered and further dissected the intersection of the Theology of Grace and the importance of the practice of spiritual disciplines as this relates to those seeking overall mental and spiritual health. In looking towards my visceral experiences

with my friend and colleague, I find it curious that there is such a great lack and such a great need for mental health care and the promotion of the practice of spiritual disciplines, specifically as they relate to clergy. The *Rest and Renewal 360 Retreat* is a model developed to provide an opportunity for clergy to better identify their personal needs for self-care and reflection, as accompanied by the development of spiritual practices as they relate to the Theology of Grace.

In further examining the theology of the intersection of Grace as it relates to mental health and self-care, it is important to first define what the Theology of Grace is as understood in the Wesleyan tradition. Grace, in all its expressions, sustains each of us in profound ways. I personally define grace as a theology to be deeply embedded in each of our spiritual and mental health selves. Grace is the very essence of God's love poured out for us. Grace is an undeserved gift from God given to us before we are even aware, and exists within us throughout our lives. Grace is a gift given from God to all of humanity, not something earned or something we deserve, and not something tangible or easily understood.

Without God's grace in this world, there is no hope. It is God's Prevenient Grace that brings us to the front porch of God's Kingdom. God's Prevenient Grace offers us the assurance of God's active presence in our lives through the presence of the Spirit which is not dependent on our actions or response. It is God's Prevenient Grace that is present in our lives before we are even aware of it, and it is the grace of God that remains with us always. Ephesians 2:8 so graciously describes this gift: "For by grace you have been saved through faith, and this is not your own doing – it is the gift of God" (Ephesians 2:8, NRSV).

In the book, *Responsible Grace* by Randy Maddox, the prevenience of grace is described as an affirmation, "...that every salutary human action or virtue, from the earliest expression of faith to the highest degree of sanctification, is grounded in the prior empowering of God's grace."¹⁰ Prevenient Grace, according to Wesley, expresses both pardon and power as we each carry with us a foundation of guilt and in turn pardon as inherited from Original Sin, and a sense of empowerment as grounded in God's grace. Both power and empowerment, when expressed in their fullest, bring a sense of footing to one's being but, when these two elements are not in rhythm with each other, that footing is lost. The need for the entirety of our mental and physical selves to be operating in sync with each other is central to living through the prevenience of Grace as it is Prevenient Grace that grounds us firmly in our life in the Spirit.¹¹

When we are experiencing overwhelming guilt or shame, the totality of ourselves is not grounded in the Spirit or the understanding of the fullness of the elements of power and empowerment as understood in the Theology of Prevenient Grace. I would argue that this unbalance is a foundational issue for those struggling with mental health in ministry and life beyond. However, when these two elements of power and empowerment are in balance and the Theology of Prevenient Grace is fully realized, one's footing and grounding in the Spirit becomes a source of abundance for one's mental and physical health.

In moving towards an understanding of Justifying Grace, it is God's Justifying Grace that welcomes us home, crossing the threshold into life anew. Justifying Grace changes our

¹⁰ Randy Maddox, *Responsible Grace: John Wesley's Practice Theology* (Nashville: Kingswood Books, 1994), 84.

¹¹ Randy Maddox, 85.

relationship with God, creating a new relationship in faith that aligns us with Christ, resorting to that which has become out of joint and off the path. We are reconciled and restored to relationship through the gift of Justifying Grace. Justifying Grace is not so much about the absence and presence of the Spirit, rather Justifying Grace is about our recognition and living fully in the presence of the Spirit. Romans 5:1 tells us so poignantly: “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ (NRSV).”

As we work in union with Prevenient and Justifying Grace, we move towards Sanctifying Grace which continues to sharpen and craft us, allowing us to realize Christian Perfection as God intends us to ultimately achieve. It is through God’s Sanctifying Grace where we nurture our relationship with Christ through the practices of praying, studying, fasting, worshiping, and fellowship. It is when we fully realize that sanctification is an on-going action as we are continually seeking perfection through our Spirit-imbedded lives, that we have a deeper appreciation of what it means to live in the light of the Spirit. We are affirmed in this expression of grace in Hebrews 10:10: “And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once and for all (NRSV).”

Micah 6:6-8 further explores the expressions of the Theology of Grace as it relates to God’s will and as it relates to the very core of our relationship with God. The prophet Micah recognized that God remains faithful even when people are not. God’s faithfulness was proven again and again to not be earned, yet given freely. God is more concerned with the embodiment of Scripture and the embodiment of grace as poured out through our actions. Micah 6:8 is clear: “...and what does the Lord require of you but to do justice, and to love kindness, and to walk

humbly with your God? (NRSV)” Justice is the embodiment of transformative grace shown through our interactions with all nations; Mercy is the embodiment of grace shown through our love and care for *neighbor* who may not act like us, look like us, or believe like us; and walking humbly with our God is the very embodiment of living life as Christ has taught us.

Grace transcends, grace embodies, and grace is the great undeserved and unexplainable gift from God that covers us and carries us always. Grace guides our everyday lives and our lives in its entirety. In our ministries, grace grounds us and gives us a foundation on which to base all else on. Grace calms our souls, it keeps us focused, and it affirms us.

When further exploring how grace reflects upon mental health and the embodiment of spiritual practices, it would be negligent to not note the importance of the embodiment of grace within one’s spiritual self. Grace is embedded in the spirit of love and peace. Included in this is the work within mental health and intentional spiritual practice. Without the grounding nature of grace and its very presence in the lives and spirits of each of us, the intentional work in seeking mental health and in the disciplines of spiritual practices, we would be shallow and incomplete. The prevenient presence of grace allows for the Spirit to move and healing to occur in a holistic way.

The gift of grace, grounded in Scripture and fully expressed through prevenience, justification, and sanctification, has always allowed me to feel a peace and grounding in my ministry and in my overall mental health. My current placement in ministry is in a constant state of flux, challenging me at every turn. Through my daily highs and lows, it is the gift of God’s grace that

reminds me of my calling, the very core of why I am in ministry. It is grace that guides me in my responses to that which challenges me in ministry, from difficult conversations with congregants to strained relationships with colleagues. Grace remains constant, it is a foundational grounding, a blessing, and a steady reminder that I am a child of God.

The past several years challenged me in every aspect of my life including spiritual, mental, physical, and emotional. I have questioned my faith in others, my faith in systems, and my trust. It has been through my intentional practice of the means of grace by meditating on Scripture through the work of yoga, seeking a deeper relationship with my Creator through meditative hikes, the practice of experiencing the presence of the Holy Spirit through the tactile work of vision board work, and the open and affirming conversations with friends and colleagues that continues to bring a continual sense of healing and comfort for me. The *Rest and Renewal 360 Project* seeks to embed the Theology of Grace as it is expressed through The United Methodist Wesleyan understanding of Prevenient Grace, Justifying Grace, and Sanctifying Grace as it includes the practices of yoga, meditative hikes, and vision board work.

In my many experiences and observations as a therapist and ordained minister, I would argue that when a person is not living with the intentional practices of self-care, reset, and renewal as expressed in the Theology of Prevenient, Justifying, and Sanctifying Grace, the fullness of one's calling is unable to be realized. It is my assertion, that without the recognition and the foundational understanding of the intersect of the expressions of Grace, we find ourselves off-kilter and susceptible to the many interferences and often unhealthy distractions of life.

As this relates to clergy and to the calling placed upon the ordained, the lack of living in the fullness of one's calling can lead to unimaginable consequence as a person can only maintain outward appearances for so long. It is my assertion that without the foundation of self-care and living in the Spirit through the understanding of Prevenient, Justifying, and Sanctifying Grace, clergy are left empty and seeking other means of imaginative footing, with the outcomes and consequences of these decisions often devastating for the clergy, to the congregations in which they serve, and to the friends and family who care for the clergy so deeply.

God's gift of grace, as affirmed in Scripture and practiced through spiritual disciplines, is the very embodiment of God's love for us and gives us a sense of grounding as physical and spiritual beings. This gift of grace is expressed in friendships, through experience, and in the daily practice of a handful of daily and intentional spiritual disciplines. The *Rest and Renewal 360 Retreat* seeks to work with those in ordained ministry who may be experiencing depressive and other mental health conditions. It is a central belief embedded in the *Rest and Renewal 360 Retreat* that spiritual practices and a deeper understanding of the expressions of grace, can bring a sense of calm, peace, and control in an otherwise chaotic stream of consciousness. Seeking a deeper understanding of self and calm in one's mind through spiritual practices and the embodiment of the Spirit can bring healing and sustain the ordained in ministry.

Chapter Three

“He (Jesus) said to them, “Come away to a deserted place all by yourselves and rest for a while.” Mark 6:31, NRSV

The *Rest and Renewal 360 Retreat Model* is designed to be easy to follow and reproducible. Ideally, this retreat will be offered annually, if not semi-annually, and will be sponsored by local Boards of Ordained Ministry and/or Boards of Pension and Health Benefits to clergy involved in the provisional process and extended throughout the life of professional ministry to retired clergy.

Throughout the three-day *R&R 360 Retreat*, methods of healthy rest and renewal behaviors and habits will be individually identified, discussed, and explored with a trained professional referred to as a Mapping Guide. Clergy participants will work with their Mapping Guide to develop an individual map to best identify triggers and begin to develop healthy practices for rest, renewal, and retreat. Throughout the retreat, clergy will also participate in workshops that will be led by professionals in the field so the participating clergy may best understand topics such as depletion and self-care, grief and loss, and addiction and recovery. Additional daily options for a meditative hike, yoga, and vision board/collage work will be offered along with evening devotionals that will focus on covenant, servanthood/foot washing, remembering your baptism, and will conclude with communion.

The *R&R 360 Retreat* timeline and implementation process is outlined below, with detailed descriptions accompanying each step in the process to better explain and define the process.

Six to Eight Months Prior to Retreat: Select retreat location and dates.

Location: In October 2018, I began to explore location options for the R&R 360 retreat. I considered three different locations, each location offering various opportunities for the implementation of the retreat: Sacramento Methodist Assembly in Sacramento, NM; Cannon Del Rio Bed and Breakfast and Retreat Center in Jemez Springs, NM; and the Madonna Conference and Retreat Center in Albuquerque, NM.

Sacramento Methodist Assembly is in the southern mountains of New Mexico and is the conference camp of The New Mexico Annual Conference of The United Methodist Church. The camp offers a variety of housing accommodations, a comfortable dining hall, plenty of meeting space, and a variety of hiking trails and outdoor activities to choose from. The cost is reasonable, and the space is familiar and safe so as to create an automatic trust in the retreat model and process.

Cannon Del Rio Bed and Breakfast and Retreat Center is a 6-bed retreat center with a large gathering room, a full kitchen, a swimming pool, and access to hiking trails. CDR is in Northern New Mexico, approximately one and a half hours from Albuquerque and outside of the Northern New Mexico town of Jemez Springs. The cost is standard for a retreat center and the space is unfamiliar to most clergy in the conference, yet very welcoming and comfortable.

The Madonna Conference and Retreat Center is in the North Valley of Albuquerque, New Mexico and is owned and operated by the Archdiocese of Santa Fe. The accommodations are

simple and practical, with a variety of meeting spaces available. Outdoor space is available for walks along the Rio Grande river, with plenty of bench seating offered along the way. The cost is minimal and the space is familiar to many clergy from the conference.

I ultimately chose Sacramento Methodist Assembly in Sacramento, NM because of its familiarity to clergy in the Conference, the location has ample space to explore privately or with others, and it is far enough from participants' homes and ministry settings, offering them a sense of "being away." The signal for internet access is low, creating an atmosphere where everyone can truly detach and focus on themselves during the retreat. The accommodations are simple and conducive to solitude and self-reflection.

Dates: As I was exploring options for the location of the retreat, I also considered dates for the retreat. I gave attention to the week after Easter and the last week in May 2019. For maximizing participation, the week after Easter was a natural fit since many clergy schedule time off following the busyness of the Lent Season. Likewise, the last week in May appeared to be a good time for clergy because it coincides with the ending of the school year for many districts. Summer camps have not begun, and The New Mexico Annual Conference of The United Methodist Church is still a few weeks away. Ultimately, I choose the week after Easter – Wednesday, April 24 – Saturday, April 27. Traditionally, clergy take time off following the Season of Lent, concluding with Easter Day. This time can be very busy and stressful on clergy, and the time following Easter Day can be seen as a natural period for rest and renewal. I contracted with Sacramento Methodist Assembly for the week following Easter. The camp was

able to accommodate the group size that was required for the retreat, and I was able to negotiate a fair rate considering the population, topic, and purpose of the project.

Five to Six Months Prior to Retreat: Develop first draft of retreat schedule and establish a logo.

Based on knowledge I have gleaned from previous experience in organizing therapeutic and faith-based retreats, along with information gathered from my research regarding clergy health and renewal needs, I created the first draft of the *R&R 360 Retreat*. This included daily workshops, mapping guide time, optional activity time, meals, time in silence, and group devotional time. Although the schedule did change slightly from the first draft to the final draft, the framework remained the same. In establishing the framework of the *R&R 360 Retreat*, I wanted a way to brand the retreat that was different than simply using an established font and The United Methodist Church standard cross and flame logo. I enlisted the assistance of a graphic designer whom I have known for some time who was gracious to develop a logo for me at little cost.



1st Draft Retreat Schedule

Day 1 – April 24th:

5:30pm - Dinner in Community

7:00pm – Introduction to the Process and Devotional I – Wesleyan Covenant *Chapel*

7:30pm - 1:1 Time (as scheduled) with a *Mapping Guide* to create an individualized map to indicate and connect healthy Rest & Renewal & Retreat practices *Various Locations*

9:00pm – Silence and Bed

Day 2 – April 25th:

8:00am - Breakfast in Community

9:00am - Workshop I – Depletion & Self-Care *Aspen Gathering Area*

10:00am – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

12:00pm - Lunch in Community

1:00pm – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

2:00pm – Workshop II - Grief *Aspen Gathering Area*

3:00pm - Optional Activities– Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area), Silence - and 1:1 Time (as scheduled) with a Mapping Guide

Various Locations

5:30pm - Dinner in Community

7:00pm – Devotional II – Servanthood & Foot washing *Chapel*

8:00pm – Silence and Bed

Day 3 – April 26th:

8:00am - Breakfast in Community

9:00am - Workshop III - Addiction

Aspen Gathering Area

10:00am – 1:1 Time (as scheduled) with a Mapping Guide

Various Locations

12:00pm - Lunch in Community

1:00pm – 1:1 Time (as scheduled) with a Mapping Guide

Various Locations

2:00pm – Optional Activities – Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area), Silence – and 1:1 Time (as scheduled) with Mapping Guides

Various Locations

5:30pm - Dinner in Community

7:00pm - Devotional III – Remember Your Baptism

Prayer Garden

8:00pm – Silence and Bed

Day 4 – April 27th:

8:00am – Breakfast in Community

9:00am - Devotional IV and Closing - Communion

Chapel

Five to Six Months Prior to Retreat: Apply for and obtain IRB approval

As required for any academic research project, an institutional review board approval with Claremont School of Theology must be applied for and obtained before I was able to proceed further with the *R&R 360 Project*. The application included information about the project, involvement of human subjects including risks to the subjects and how data regarding the project

and subjects would be stored, a sample copy of the participants' consent for participation, and faculty endorsement signatures and assurances. The process was simple and within a month, I was given approval and granted an IRB number (#2108-1203).

Five to Six Months Prior to Retreat: Establish a budget and financing options.

Once the retreat location and dates were set and the project IRB approval was granted, I established an estimated project budget. I included the room and board costs based on the location and contract rates of Sacramento Methodist Assembly, average costs of workshop facilitator and activity leader rates for Albuquerque, NM, and therapist rates for Albuquerque, NM. I added an estimated cost for administrative fees that included basic office needs such as paper, printing, logo work, and supplies. As an incentive for the workshop, activity, and mapping guide leaders, I included room and board at no cost, stipends, and Continuing Education Units as required for licensure for therapists in the State of New Mexico (CEU #02091).

My goal for the *R&R 360 Retreat* was to offer it free of charge to clergy to eliminate any concerns around financing for individual clergy. To obtain funding, I approached Central United Methodist Church in Albuquerque which is the faith community that I currently serve. This congregation has been gifted an endowment fund with a designated purpose to support programming for local and conference projects. I approached the Chair of the Compass Points Committee who oversees the Hanna Fund. Following an application and interview process, I was granted \$2,500.00. Simultaneously, I approached the New Mexico Annual Conference of The United Methodist Church, Pension and Health Benefits Committee. I was familiar with a Clergy

Health Initiative Grant that this committee oversees, and although the grant is structured for individual clergy to seek respite, I proceeded with a request for my project in order to benefit ten clergy within one respite retreat model. The committee agreed with my request and funded the *R&R 360 Retreat* with a \$2,500.00 grant. As I was writing for grants and completing my funding-seeking portion of my project, I was approached by an individual community member who asked if I could use a gift of \$500.00 for my project. Within a month's time, my project was fully funded based on my estimated project budget.

Estimated Project Budget:

Estimated Funding/Income

Central United Methodist Church	\$2,500.00	Grant
Private Donors	\$500.00	Gifted
Pension & Health Benefits, UMC, NM Annual Conference	\$2,500.00	Grant

Total Income: \$5,500.00

Estimated Program Cost/Expense

Room & Board/Participants (X10)	\$2500.00	
Workshop Leaders (X3)	\$500.00	
Mapping Guides (X2)	\$1000.00	

Activity Leaders (X3)	\$500.00	
Administrative Expenses	\$500.00	

Total Expense: \$5000.00

Five to Six Months Prior to Retreat: Select, meet with, and finalize workshop leaders, mapping guides, and activity facilitators.

Once the dates, location, schedule, budget and funding were finalized, I contacted a group of therapists who are specialists in the area of caregiver depletion and self-care models, addiction, and grief work. In addition, I contacted a spiritual yoga instructor. In each conversation, I described the project, the needs of the project specific to the workshops, mapping guide time, and activity time. I discussed logistical and contract information including the location of the retreat center, stipend and additional benefits of participating in the retreat such as room and board, and continuing education units. Following a series of phone conversations and email exchanges, I assembled a strong group of bright and talented therapists and professionals who signed contracts, received voucher forms, and began preparing their presentations, mapping guide outlines, and designated activity time. **(See Appendix A)**

A Retreat Facilitator Contract was created and distributed. The contract included the responsibilities, information on CEU (Continuing Education Units), housing arrangements and stipend. **(See Appendix B)**

Four to Five Months Prior to Retreat: Discern, select, and meet with retreat participants.

The identified participants for the three-day, reproducible, *R&R 360 Retreat* is eight to ten ordained clergy inclusive of all genders, ages and from various stages of ministry, from provisional status to those within five years of retirement. The group is designed to be small and of mixed origin and dynamic for maximum attention to time, goals, workshop experience, and the overall schedule.

After speaking confidentially with the Chair of the New Mexico United Methodist Church Board of Ordained Ministry and with the District Superintendents of the New Mexico Annual Conference as a means of identifying potential clergy participants based on the above criteria, I was able to collect a group of twelve names for possible clergy participants for the project. I contacted each potential participant to discuss the project in detail, the requirements and benefits of participation, and answered any questions that the potential clergy participant had at the time. Following a discernment process that included one potential participant self-removing from consideration, I constructed a group of ten clergy to participate in the *R&R 360 Retreat*.

I contacted each participant to confirm participation and I emailed the participant consent form outlining the project details. Each participant completed the form and returned it within two weeks from receiving the information. (See Appendix C)

Figure 1.1 Grid of Clergy Participants

Participant	Age	Gender	Ethnicity	Years in Ministry
001	36	M	W	7
002	43	F	W	6

003	33	M	W	3
004	47	F	W	2
005	44	M	B/AA	3
006	55	F	W	26
007	43	F	W	9
008	56	M	W	7
009	51	M	W	18
010	52	M	W	25

One to Two Months Prior to Retreat: Schedule and complete pre-retreat meetings with workshop leaders, mapping guides, and activity facilitators.

As the *R&R 360 Retreat* planning process continued and the logistics were being finalized, a face-to-face and Zoom meeting with the workshop leaders, mapping guides, and activity facilitators was scheduled and took place on March 21, 12:00-2:00pm. The purpose of this meeting was to: review logistics such as the retreat schedule, layout of the camp, and room assignments; complete compensation forms, review contract, and distribute Continuing Education forms; answer any questions.

One Month Prior to Retreat: Schedule and complete pre-retreat interviews with participants and mail books, mapping guide schedule, final retreat schedule, copy of signed consent form, and retreat location/lodging information.

As I was scheduling a gathering time to meet with the workshop leaders, Mapping Guides, and activity facilitators, I contacted the clergy participants to schedule pre-retreat interviews. The purpose of the pre-retreat interview was to: review logistics such as the retreat schedule, layout of the camp, and room assignments; schedule post-retreat interviews; discuss devotional leader assignments; answer any questions. Following the scheduling arrangements and prior to the interview, a packet was mailed to each clergy participant that included: two books to be used as personal references - *The Wounded Healer* by Henri Nouwen and *Let Your Life Speak* by Parker Palmer; a retreat schedule; a confidential questionnaire; a copy of the signed consent form; and information about the retreat facilitators and center facilities.

Figure 2.2 Grid of Assignments

Participant	Room #	Mapping Guide	Pre-Interview	Post-Interview
001	6	Jenna	3/27; 8pm	6/6; 3pm
002	Forest 211	Susan	3/24; 2pm	5/22; 2pm
003	9	Liz	3/25; 4pm	5/22; 3pm
004	1	Liz	3/28; 2:30pm	5/24; 3pm
005	8	Liz	3/28; 11am	6/3; 4pm
006	2	Jenna	3/28; 3:30pm	6/4; 4pm
007	Forest 208	Jenna	3/29; 2pm	5/23; 11am
008	Forest 210	Jenna	3/30; 2pm	5/23; 9am
009	7	Liz	4/2; 2pm	5/28; 3:30pm
010	5	Jenna	3/25; 2pm	5/25; 11am

Following the pre-retreat interviews, I compiled the data from the confidential questionnaire and after reviewing the data for myself, I shared the information with the workshop leaders, Mapping Guides and activity facilitators as a means of assisting in their preparation.

Retreat Questionnaire

The purpose of the Retreat Questionnaire is to collect statistical data and will not be attached to your name. Please answer as honestly and openly as you feel comfortable with.

Considering the past 30-days, please indicate what self-care practices you have engaged in
The following responses were given:

- ❖ **Exercise; 8 respondents**
- ❖ **Meditation/Mindfulness; 5 respondents**
- ❖ **Prayer; 7 respondents**
- ❖ **Therapy/Counseling – outpatient, inpatient, group, retreat; 5 respondents**

- 1) What – if any – are your concerns about participation in this project? **The following responses were given:**

“No Concerns;” 7 respondents

“I don’t know what to expect or get out of this;” 1 respondent

“Personal vulnerability;” 1 respondent

“I do not feel comfortable participating in high risk activities (emotional) in group settings;” 1 respondent

- 2) What – if any – are your hopes about participation in this project? **The following responses were given:**

“I hope to discover better skills for self-care and rest”

“Learn at least one new element about clergy wellness and to experience a rest and renewal after the Lenten and Easter season”

“Excited about processing and moving forward in my life”

“I hope to learn more about myself and how to find rest and renewal in everyday life”

“New community”

“To learn more about myself and I hope to get a good read about how I’m doing”

“I will leave with a better sense of *where to go*”

“My hope is that I may experience some rest and renewal while building collegiality and friendship”

“Feel more purpose and gain new insights in ways to heal”

One Week Prior to Retreat: Send an email to all participants saying thank you for your upcoming participation; gather and purchase retreat supplies and information; finalize the mapping guide schedule.

In the week prior to the retreat, all materials and printing were finalized and gathered. All supplies were packaged together for each participant and workshop leader, including the optional activity facilitators.

Retreat Supplies Needed: Yoga Mats; Vision Boards materials (magazines, glue sticks & glue guns, crayons, markers, colored pencils); Wesleyan Covenant Prayer notecards; Foot washing supplies (bowl, hand towels); Remember Your Baptism Supplies (use bowl from foot washing); Communion Supplies (cup & plate, bread & grape juice); Notebooks for each participant (ten clergy and five leaders) – include general & mapping guide schedule and optional activity information for yoga, vision board work, and the self-led hike.

Mapping Guide Schedule

April 24th 7:30-8:30pm

	Jenna	Liz
001	X	
003		X

April 25th 10:00-11:00am

	Jenna	Liz
005		X
008	X	

April 25th 11:00am-12:00pm

	Jenna	Liz
007	X	
009		X

April 25th 1:00-2:00pm

Jenna

Liz

004		X
010	X	

April 25th 4:00-5:00pm

Jenna

Liz

006		X
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April 26th 10:00-11:00am

Jenna

Liz

003		X
002	X	

April 26th 11:00am-12:00pm

Jenna

Liz

005		X
008	X	

April 26th 1:00-2:00pm

Jenna

Liz

007	X	
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009		X
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April 26th 3:00-4:00pm

Jenna

Liz

004		X
010	X	

April 26th 4:00-5:00pm

Jenna

Liz

006		X
002	X	

Optional Activity Information:

Yoga as a Centering Practice

Yoga is the union of breath with body movement. There is something simple and magical about linking an inhale to one movement, the exhale to one movement. I begin all my classes with asking each participant to begin to take a long loving look inward. Explore with wonder and curiosity the sensations throughout the body. Notice where the mind wanders. Then focus on your breath feeling the inhale and each exhale. As we add movement to the breath, the mind begins to quiet and when the mind gets quiet, we embrace this present moment. This present moment. And this present moment for all of the potential that each moment holds. The movement and breath build heat in the body that detoxes the body from the stresses of life and

allows a softening or an opening to new possibilities. We end the class remembering our baptism. As we rise from Savasana or corpse pose, we leave behind the old ways that no longer serve us and we embrace the newness of life!

Creating a Vision of Self

What is a Vision Board?

A Vision Board is a special type of artistic collage which becomes a physical, visual manifestation of a change or renewal that is sought in one's life.

A Vision Board allows you to acknowledge, clarify, and enhance your awareness of self. The process of creating a Vision Board fosters new perspectives regarding events and opportunities; enables self-dialogue; and allows for the creation of a safe-space to process difficult or unexpressed pieces of your consciousness.

Guidelines:

- 1) Create a theme by asking yourself the following questions:
 - a) What areas of my life need attention today?
 - b) What am I feeling today that reflects my needs and wants?
 - c) Create *Balance*.
- 2) Collect magazines, outdoor pieces, markers, etc. and begin creating your Vision Board.
 - a) Grab what grabs you
 - b) Keep an open mind
 - c) No editing the work

Take a Mindful Hike: Physical Activity

Beautiful scenery. Who doesn't like the occasional hike in the great outdoors? And when you add a little extra awareness to the experience, your outing can benefit both your body and your mind. Making a conscious effort to stop and pay attention to where you are and what you are doing, can add a tremendous amount to your hiking experience. Stopping and consciously engaging our senses when hiking not only calms and grounds us—relaxing both mind and body—but it also deepens our connection to the natural world.

Spending time in nature has healing and restorative power. Being outdoors increases well-being, helps alleviate stress and anxiety, promotes creativity, assists with recovery from mental fatigue, helps restore attention, boosts the brain's ability to think, and engages the senses.

Stop Before You Start

We rarely pause between activities. As a result, we can carry the stress and tension of a previous activity, conversation, or train of thought over into what we are about to do. Before setting off on your hike, take a few moments to allow yourself to come into the present moment, letting go of any thoughts or concerns that might be on your mind.

Consciously Engage Your Senses

Making the effort to stop along the way and bring conscious awareness to your senses will not only bring you into the present moment and deepen your connection to your surroundings, it will also bring your mind and body back into a state of balance. Your body will start to relax, and your mind will begin to settle.

It is estimated that approximately 90% of our attention is taken up with our thoughts. That leaves just about 10% of our attention for our bodies. By consciously holding our awareness in our bodies, without forcing anything, we can encourage the body to begin to soften and relax. Throughout your hike, stop every now and again and try one or more of the following exercises:

Sense Practices:

a) Look:

Enjoy a few moments in silence as you look around and consciously engage your sense of sight. Start by turning around slowly and deliberately taking in the 360-degree view as you do. Explore the sky, the patterns in the clouds, the canopy of trees above. Look down—notice shadows, patterns, colors, and textures on the ground. Sit or lie down for a moment to absorb your surroundings. Now look closely at an object that catches your attention, such as a leaf or the bark on a tree. Allow your gaze to soften as you explore the object. Gently observe its colors, shape, and texture. Look for subtle details you might have missed at first glance. Allow yourself to become really curious about what you're looking at.

Throughout your hike try taking *snapshots* with your mind. When you notice an object, sound, smell, flavor, or tactile sensation that you are particularly drawn to, study it for a few moments and imprint it on your mind. As you walk on, play it over in your memory for another 30 seconds or so. It is surprising how much detail you can take in even in a brief moment. Taking *snapshots* in this way enables you to replay the loveliest moments of your

hike—the sound of birdsong, the feeling of the sun on your face, the smell of wet dirt—at a later time in vivid detail.

b) Listen

In this exercise simply stop and enjoy a few moments in silence as you consciously engage your sense of listening. Even after you've finished the exercise and started walking again, try to remember from time to time to slow down and consciously tune into that sense of listening. If it feels comfortable for you to do so, close your eyes. Or, if you prefer, simply lower your eyes, keeping your gaze soft. Allow yourself a few moments to settle into your body. Begin to tune into the sounds around you. There's no need to search for sounds. See if you can simply allow sounds to come to you. You might notice the sound of the wind in the trees; the sound of birds; the voices of other hikers in the distance. Do your best to experience sounds as pure sensations. Notice if your mind wants to label or judge sounds. This is very normal and simply what the mind does. See if you can notice any such commentary and gently guide your attention back to the experience of listening. And, as you continue hiking, pause from time to time to more consciously engage your other senses.

c) Touch

Stop and tune into the sensation of the sun or cool breeze against your skin. If you notice an object with an interesting texture—a rock covered in soft, velvety moss, for example—explore it with your hands focusing quite deliberately on your sense of touch

d) Taste

When you stop and enjoy something to eat, try eating in silence for a few minutes. Bring conscious awareness to the taste and texture of your food. Food already tastes so much better when you're out in nature—and all the more so when you eat mindfully.

e) Smell

Stop, close your eyes, and bring conscious awareness to your sense of smell. Be patient as you allow smells to come to you. Smells can be quite subtle and harder to detect, but if you are patient you will be surprised by what you begin to notice.

Retreat Time!



Retreat Schedule – Final

Day I – April 24th:

5:30pm - Dinner in Community

7:00pm – Introduction to the Process and Devotional I – Wesleyan Covenant *Chapel*

7:30pm - 1:1 Time (as scheduled) with a *Mapping Guide* to create an individualized map to

indicate and connect healthy Rest & Renewal & Retreat practices *Various Locations*

9:00pm – Fellowship Time in Community, Silence, and Bed

Day II – April 25th:

8:00am - Breakfast in Community

9:00am - Workshop I – Depletion & Self-Care *Aspen Gathering Area*

10:00am – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

12:00pm - Lunch in Community

1:00pm – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

2:00pm – Workshop II - Grief *Aspen Gathering Area*

3:00pm - Optional Activities– Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area) - and 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

5:30pm - Dinner in Community

7:00pm – Devotional II – Servanthood & Foot washing *Chapel*

8:00pm – Fellowship Time in Community, Silence, and Bed

Day III – April 26th:

8:00am - Breakfast in Community

9:00am - Workshop III - Addiction *Aspen Gathering Area*

10:00am – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

12:00pm - Lunch in Community

1:00pm – 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

2:00pm – Optional Activities – Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area) – and 1:1 Time (as scheduled) with a Mapping Guide *Various Locations*

5:30pm - Dinner in Community

7:00pm - Devotional III – Remember Your Baptism *Prayer Garden*

8:00pm – Fellowship Time in Community, Silence, and Bed

Day IV – April 27th:

8:00am – Breakfast in Community

9:00am - Devotional IV and Closing - Communion

Chapel

One Week to One Month Following Retreat: Send an email to all participants, workshop leaders, Mapping Guides, and activity facilitators thanking them for their participation; confirm, schedule, complete, and compile post-retreat interviews and data.

Approximately one week following the conclusion of the *R&R 360 Retreat*, an email was sent to all participants, workshop leaders, Mapping Guides, and activity facilitators thanking them for their participation and confirming and scheduling post-retreat interviews. A post-retreat questionnaire was sent as an attachment for the clergy participants and May 13th at 2:00pm was confirmed for a post-retreat wrap-up meeting with the workshop leaders, mapping guides, and activity facilitators. See Chapter 4 for retreat conclusions, implications, and next steps.

Chapter Four

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble at heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” Matthew 11:28-30, NRSV

In evaluating the *Rest and Renewal 360 Retreat*, I created a post-retreat questionnaire that the project participants were able to anonymously complete and return either via email or mail. My goal was to give participants the opportunity to be as honest as they would like to be, with an openness that they could also speak with me directly regarding their thoughts on the retreat. A post-retreat interview was completed within one month of the retreat, with several comments from the questionnaire addressed by the participants during the interview. The post-retreat interview was designed as an opportunity for participants to express what they gleaned from the retreat as well as any thoughts regarding next steps for themselves and for the retreat concept. The summary conclusion of each question, comment, and thought as expressed in the post-retreat questionnaire and from the post-retreat interview is listed below, with notes regarding thoughts on next steps, including adjustments to the schedule and preparing for a second retreat in 2020.

Retreat Questionnaire – Post-Retreat

Question #1 Did you find the retreat beneficial?

Of the ten retreat participants, all ten submitted a response to this question and all found the retreat beneficial. The comments for question #1 suggest that the participants clearly appreciated the small group structure and comradery of colleagues that provided a safe and confidential space to be honest, disconnected from the regular day-to-day routines, and to discern. These elements will be considered for future retreat planning.

Comments:

“The retreat was beneficial because it provided small group opportunity to reflect on shared issues in ministry in a way that was non-judgmental and no “one answer” fits everyone. There was also time for rest.”

“The retreat helped me discern my career path as well as develop a new spiritual discipline (yoga).”

“The setting allowed me to *disconnect* yet reconnect with God and self. And I got to know fellow clergy even more!”

“The retreat came at a time when I really needed some time away to focus on some major issues in my life and ministry.”

“I enjoyed processing as a group and also taking time to assess where my ministry and life is.”

“I appreciated the honesty of the group.”

“Each piece of the retreat was obviously prepared in an intentional and caring way.”

“I was able to disconnect and connect with myself in a way I had not been able to do for a very long time.”

“I found the retreat beneficial. It was a safe space to bring to the surface things that have been tough to discover and articulate previously in my ministry.”

“What I found most beneficial about this retreat was the ability to form relationships of comradery and care with colleagues who have a deep sense of understanding about what I experience as a pastor. Furthermore, it was very helpful to be in a place where I could rest and reflect without being saddled by the concerns of my job. I am grateful.”

Question #2 Were your expectations met?

Of the ten retreat participants, all ten submitted a response to this question and all ten found that their expectations were met.

The comments are a strong indicator that although the participants felt that they had a good experience with the retreat, they did not fully know what to expect walking into the retreat. Since this retreat is a new concept in design and implementation, the comments that expectations were not fully conceptualized is not a surprise. For future retreat planning, a more discerned approach for information and expectations will be addressed.

Comments:

“Yes – in a sense – I didn’t really know what to expect but hoped it would be a time for rest, reflection and open dialogue. The retreat included worship opportunities that were creative and impactful. It is not a situation that my stress is now “fixed.” It was more like a spiritual spinach that I need to keep eating, not a one-time fix.”

“The retreat exceeded my expectations as I developed a plan to move forward.”

“Clergy wellness is multidimensional and intentional. This retreat was intentional yet flexible in structure to allow me to be vulnerable in a safe place.”

“I expected that the retreat would have great content, time for rest, and helpful community; all of those expectations were met.”

“I definitely benefited from setting time aside.”

“I honestly did not go in with many expectations. I wasn’t sure what to get out of this or what to put into it. My initial expectation was that I would be there to help Kelly with a project and was honored to have been asked. I knew I was going on a retreat with people I care deeply about, and my expectation was to be with them and fellowship with them and learn with them. I was hoping to escape from my ministry context for a while and I was able to accomplish that some. I was certainly well informed of what the retreat would be like and what the goals would be, but I was just unsure going into it about what I was going to get out of it.”

“My expectations were met. Then again, I did not know exactly what to expect beyond the schedule that was provided ahead of time. What was impossible to know beforehand, was that there were things waiting to be revealed within me that only surfaced when I entered the space. This included a need to disconnect and detach from my daily grind, and a deeper need to reconnect to my sense of ministerial intention, purpose, and power. Being in the mountains, surrounded by new friends, truly revitalized by soul.”

Question #3 asked for a range from 1 (not helpful) to 10 (extremely helpful) to be noted in relationship to each element of the retreat: Workshops; Mapping Time; General Schedule; Length; Timing; Activities; Worship/Devotionals.

Overall, it seems participants generally appreciated each element of the retreat, with noted thoughts and scores indicating adjustments for future retreat structuring.

Note: evaluation scores capture Mean, Median, Mode, and Range.

Although comments were not necessarily elicited for this element of the questionnaire, two comments were received that seemed to indicate an apologetic ambivalence to the process (see below). Individual perception and recent experiences in ministry may account for the comments made, with noted concerns regarding the comments accounted for in future planning.

Question A) Workshops:

Depletion & Self-Care: Mean: 8.7 Median: 9 Mode: 10 Range: 5

Grief: Mean: 7.4 Median: 8 Mode: 8 Range: 3

Addiction: Mean: 7.9 Median: 8 Mode: 7 Range: 5

The workshops were designed to be educational and informative and were intended to offer participants a knowledge base and understanding of the topics of depletion and self-care, grief, and addiction. Each workshop was one hour. Participants listened and interacted around the topic presented. When considering the comments, mean, median, mode, and range scores for the workshops offered, it is evident that people felt most impacted by the format of the workshops and found the “Depletion and Self-Care” workshop the most beneficial, with “Addiction and

Grief” coming in a close second and third. Overall, the workshops were indicative of the sentiment that people are hungry to be heard. Comments have been noted for future retreat planning.

Comments:

“I chose a “middle of the road” answer because I wasn’t really sure what was supposed to be accomplished. I saw the potential for what could be accomplished but wasn’t sure whether or not we got there. Perhaps I didn’t fully understand the thrust and point of the workshops (which would’ve certainly been nobody’s fault but my own in that lack of understanding). If the goal was mainly to have a pre-set topic and then see where it went, then we fully accomplished that goal. The sessions ended up being great, but it wasn’t really because of strict agenda with teaching guides and materials. We never really got around to the teaching materials (handouts and paper presentations) and I’m not sure how others felt about that, but I didn’t really mind. I guess I wasn’t really sure if it was supposed to be a “sharing time” (which is what it ended up being), or more of a linear “receiving a lesson” time. The facilitator(s) basically just adapted to the conversation. I wonder if they felt they accomplished their goals in the workshops. I am appreciative that we talked more about depletion than self-care in the first workshop because we get through self-care talks enough but don’t focus enough attention on what causes the need for self-care. I appreciated the talk on grief for the most part because it was a great time to listen to my colleagues and feel affinity in the midst of dealing with other people’s losses and how to respond well. Though I wasn’t able to stay for the addiction workshop, I was a little lost on the point of that one. I mean, I get it, it should be about addiction and causes and all of that, and perhaps that’s where the session eventually ended up, but the theme while I was there was a bit ambiguous. Once again though, this could largely be due to the state of my heart and approach to the workshop because of my level of skepticism and apprehension sometimes in workshops or sessions about addiction. The discussion was good like the other workshops, but I wasn’t sure of the direction or point.”

Question B) Mapping Time/Time with Guide:

Mean: 8.9 Median: 9 Mode: 8 Range: 2

The Mapping Guide piece of the retreat was set up as a time for participants to work in a confidential way one-on-one with their assigned Mapping Guide to fully discern and step into a

process of creating an individualized guide for rest and renewal. A participant's map is ultimately created through a conversation with their Mapping Guide with the goal to write down on paper one's thoughts around rest and renewal, laying down formative steps to take in the process. A few examples would be for a participant to name a time for meditation or exercise to be implemented daily; for the participant to make contact with a therapist upon return from the retreat; or for the participant to recognize that a change in pattern or behavior needs to be contemplated to assist in long-term mental and physical well-being.

Based on post-retreat interviews, the Mean, Median, Mode, and Range overall scores noted for the Mapping Guide Time, participants found this time to be beneficial in the retreat structure. Post-retreat interviews indicated that this piece of the retreat precipitated the most anxiety around the retreat but became one of the most personally beneficial pieces of the retreat time.

Question C) General Schedule/Format:

Mean: 9.4 Median: 10 Mode: 10 Range: 2

Question D) Length of Retreat:

Mean: 9.7 Median: 10 Mode: 10 Range: 2

The general schedule, format, and length of the retreat was slightly altered from its original structure to its final format. This alteration was made following the pre-retreat interviews which indicated anxiety around the amount of structured silent time and what was perceived as little fellowship time, as well as notes regarding time away from congregations and family.

There is a strong consensus noted in reviewing the Mean, Median, Mode, and Range overall scores, and considering the post-retreat interviews that the general format and length of the retreat was favorably evaluated with slight comments and observations noted for future retreat planning.

Question E) Timing of Retreat (*week after Easter*):

Mean: 10 Median: 10 Mode: 10 Range: 0

As I was exploring options for the location of the retreat, I was also exploring and considering dates for the retreat. I vacillated between the week after Easter and the last week in May 2019. Ultimately, I choose the week after Easter, Wednesday April 24th – Saturday April 27th. Traditionally, this is a time where clergy take time off following the Season of Lent, concluding with Easter Day, as this time can be very busy and stressful on the clergy and the time following Easter Day can be seen as a natural period for rest and renewal.

The Mean, Median, Mode, and Range overall scores, and considering the post-retreat interviews, indicate that the timing of the retreat was overwhelmingly favorably evaluated with zero dissent noted.

Question F) Optional Activities:

Yoga (5 participants) Mean: 9.2 Median: 9 Mode: 9 Range: 2

Hike (5 participants) Mean: 9.4 Median: 10 Mode: 10 Range: 2

Vision Board (9 participants) Mean: 8.6 Median: 9 Mode: 9 Range: 3

The intention behind the optional activities of yoga, a meditative hike, and vision board work was to allow the participants to self-select an area and option of a self-renewal practice that they may desire to dig a little deeper into. The optional activities were designed to touch on physical needs through yoga and body work, mental health needs through vision board exploratory work, and spiritual needs through a self-led hike loosely based on work from Henri Nouwen and Richard Rohr. The scheduled time for the optional activities allowed participants to explore one or two activities, or to simply use the time in the schedule to self-select to spend time with friends, reading, writing, napping or however they felt the time needed to be used in the most beneficial way.

Approximately 72% of the retreat participants opted to explore an optional activity. Based on the Mean, Median, Mode, and Range overall scores, those who participated found the activities beneficial.

Question G) Devotionals/Worship:

Wesleyan Covenant	Mean: 8.3	Median: 8	Mode: 8	Range: 3
Servanthood/Foot washing	Mean: 8	Median: 8	Mode: 8	Range: 2
Remember Your Baptism	Mean: 9	Median: 10	Mode: 10	Range: 3
Communion	Mean: 9	Median: 9	Mode: 10	Range: 3

Initially, as the project facilitator of the Rest and Renewal 360 Retreat, I intended to lead the group in the worship time together. After further consulting others and in considering the research and articles that I read in relation to the project, I made the decision to ask individual

retreat participants to facilitate and lead in the worship times. Ultimately, I felt this was the right choice and allowed retreat participants to be fully invested in the retreat, specifically in the spiritual element of who we are and what our purpose is in relationship to the overall purpose of the *360 Retreat*.

In reviewing the Mean, Median, Mode, and Range overall scores, and considering the post-retreat interviews, I noted that the worship times were well-received, creatively executed, and deeply meaningful. Each retreat participant brought their own style to the worship space, that brought an element of personalization and connection that I believe would not have been felt had I organized and led each worship experience.

Comments: “I thought the worship services were a nice touch, but I wasn’t really that into them to be honest. It had nothing to do with the leaders or the messages or anything like that. They were solid and prepared and took good care of ministering to and with their context in the moment. It had more to do with my attitude as to why this aspect was not a perfect ten for me. I liked the structure of the devotion/worship services. They were refreshing approaches despite me not feeling like I wanted to be engaged much in them.”

Questions #4 and #5 were designed to be open-ended to glean information that the retreat participants wanted to share using a personalized narrative. Although highlights regarding the basics for evaluation were included in Questions 1-4, with the more in-depth corresponding questions, questions 4 and 5 allowed the participants to share in their own words their thoughts and feelings regarding the retreat.

It seems evident that the participants truly felt that the retreat time was time well spent. Suggestions regarding adding a workshop and additional group time have been noted for future retreat planning.

Question #4) What would you/have you said about this retreat to others?

“It was just what I needed in terms of timing.”

“It was a great size.”

“It was great that the presenters put their “material” on the back burner – They came with resources and made them available, but didn’t make that the main thing, allowing dialogue to guide the sessions.”

“I think this retreat is an example of what the retreat in the fall for clergy should be. This is a true retreat to encourage and excite us for ministry.”

“I am so glad I went! I am still centered on my breathing and setting boundaries.”

“Prioritize it if you need to REST and stop the rhythmic intensity of clergy calling/life. I look forward to the next one!”

“The retreat really embodied Kelly’s desire for health and wellness in clergy, and her work in preparation, and making the retreat happen, displayed her commitment to care. The retreat itself was great in that the workshops really sparked a great deal of thought for me and there was enough open space for me to work my own process. Finally, the group that Kelly assembled was fantastic, and I was really grateful for that community.”

“Clergy must make this a priority. We know all too well what happens when we don’t take care of ourselves and we don’t pay attention to our own mental, spiritual, and physical health. We have seen what happens with our colleagues and friends. Take the time before it’s too late!”

“Great opportunity to share deeply, process and move forward.”

“I have talked with multiple people—lay and clergy—about how much of a good idea this retreat is. This retreat and format have so much potential to do so much good for pastors. I have talked about how I was able to take away concrete next steps about how to be a healthier pastor. But it was also a time of bringing to the surface emotions and thoughts about my ministry I have been guarding (that need not be guarded) and afraid to bring up because once brought up, they need to be addressed. This retreat has good follow-up though. Lots of stuff came to surface that needs to be addressed, but I was not left in a lurch. I walked away from the retreat with support and a plan of action of how to address the struggles I am currently having in my

ministry. And I'm actually following through with them! Hehe, that's a response to a retreat/conference/workshop (yada, yada, yada) that is not typical for me because if I responded to supposed "next steps" from every conference I was encouraged or forced to be a part of, I would have no ministry outside of that. But this retreat is different, and I applaud that. It has so much potential."

"I have told many others that the retreat was an incredibly helpful time that left me rested and rejuvenated. What I have said is that these spaces of renewal and care for clergy are essential and needed more than ever. There must be more opportunities for clergy to reflect and recharge to remain effective in offering transformative ministry. I am grateful to have had my metaphorical cup filled by participating in this retreat."

Question #5) Additional comments to share:

"It would be great to get funding for a grant that can extend this model to other clergy."

"Thanks for the investment of time and energy!"

"I felt that we needed one more group on Friday afternoon for a time to share and close."

"I appreciate the opportunity to step back and take stock of where I am heading in life. My hope is that more opportunities will be offered for intentional Shabbat so that clergy members truly find ways for rest and renewal."

"Kelly, thank you for recognizing and giving us what we need."

"The setting, schedule and especially not having constant technology/internet access was perfect! If you do it again, I would consider limiting how many can be there at the same time...could become less vulnerable because people would group off – good size as is."

"Kelly – great focus and great job!"

"I really like Kelly's leadership and facilitation skills. You were not intrusive or overbearing and you allowed the retreat to take shape and for each of us to experience the time in the way we needed to. Thank you for being a humble and grace-filled leader."

"Well done!"

"I wish we had more group time."

"Everything flowed together well."

"I appreciated the size and intimacy of the group."

“You need to do this again!!!”

“I appreciate the thought, care, and attention to detail Kelly and the facilitators put into this retreat for us. I appreciated how accessible Kelly made this retreat for pastors. Our main mission in being asked to participate was to show up and be willing to be guided. Hehe, and even though I had some initial resistance to that second part, I certainly saw, and see, the relevance of this restorative ministry. What Kelly has envisioned here is really quite marvelous and I hope to see it expand. I think an important part of this retreat is that someone can benefit from it whether they are being additionally fortified because they are in a very healthy place (and really there for maintenance), or restored because they are not in a healthy place. In a group therapy setting, having this sort of balance adds such an important extra level of learning and support that happens organically, that can’t really be imposed on a group. Our experience as a group would’ve been a lot different if everyone was in the same place emotionally and spiritually. But we were not. We shared great affinity at certain moments, and at other times difference, or indifference. This made, and will make, each retreat unique and beneficial while also following a general guideline. This uniqueness of the retreat is a great strength. Once again, I am glad that I got to experience it.”

“The retreat was well-designed and well executed. It met and exceeded my expectations. I was especially impressed by the leadership of my friend and colleague Rev. Kelly Brooks. I am grateful for this retreat and the opportunity to revive my soul, renew my faith, and refresh my body. It was excellently done, and I look forward to next year!”

Next Steps

Following the positive reflections and feedback received from the *Rest and Renewal 360 Retreat*, a second annual retreat has been scheduled for April 15-18, 2020 (the week after Easter) at Sacramento Methodist Assembly. Grants are being written and facilitators are being contacted, and a list of potential participants is being collected.

Potential for a variety of sub-set additional Rest and Renewal 360 Retreats have also been noted. Focus of these retreats may be based on years in ministry from a retreat for provisional members, those in ministry 10-15 years, to those newly retired. Other sub-set retreats may focus on clergy experiencing active addiction issues or relationship issues. These retreats would follow

the same schedule as developed and discussed but would include workshops focused on the specific needs of the focus group.

As the 2020 retreat is being developed, and considering the post-retreat interviews and questionnaire, the following adjustments for the 360 Retreat have been noted:

- ❖ The schedule will include an additional workshop time to take place on Friday afternoon that will incorporate the first three workshop sessions.
- ❖ Reservations for the camp have been made, with every participant staying in the same dorm with the dorm gathering area specified for the retreats' sole use (no shared space with other gatherings happening at the camp simultaneously).
- ❖ An additional Mapping Guide will be brought on to the team to better serve the group in the 1:1 Mapping Time.



Retreat Schedule, 2020

Day I – April 15th:

5:30pm - Dinner in Community

7:00pm – Introduction to the Process and Devotional I – Wesleyan Covenant *Chapel*

7:30pm - 1:1 Time (as scheduled) with a *Mapping Guide* to create an individualized map to indicate and connect healthy Rest & Renewal & Retreat practices *Various Locations*
9:00pm – Fellowship Time in Community, Silence, and Bed

Day II – April 16th:

8:00am - Breakfast in Community
9:00am - Workshop I – Depletion & Self-Care *Aspen Gathering Area*
10:00am – 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*
12:00pm - Lunch in Community
1:00pm – 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*
2:00pm – Workshop II - Grief *Aspen Gathering Area*
3:00pm - Optional Activities– Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area) - and 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*
5:30pm - Dinner in Community
7:00pm – Devotional II – Servanthood & Foot washing *Chapel*
8:00pm – Fellowship Time in Community, Silence, and Bed

Day III – April 17th:

8:00am - Breakfast in Community
9:00am - Workshop III – Addiction *Aspen Gathering Area*
10:00am – 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*
12:00pm - Lunch in Community
1:00pm – 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*

2:00pm – Workshop IV – Learning to Breathe *Aspen Gathering Area*

3:00pm - Optional Activities– Yoga (lawn), Hike (self-guided), Vision Board Work (Aspen Gathering Area) - and 1:1 Time (as scheduled) with a *Mapping Guide* *Various Locations*

5:30pm - Dinner in Community

7:00pm – Devotional III – Remember Your Baptism *Prayer Garden*

8:00pm – Fellowship Time in Community, Silence, and Bed

Day IV – April 18th:

8:00am – Breakfast in Community

9:00am - Devotional IV and Closing - Communion *Chapel*

As the research clearly indicates, and the initial Rest and Renewal 360 Retreat demonstrates, the professional role of clergy is multi-layered and multi-dimensional. As the ministry problem stated, the research and the Rest and Renewal Retreat and follow-up survey indicates, through the integration and knowledge base of the research as applied, the Rest and Renewal 360 Retreat for clergy creates a space that addresses the noted susceptibility of the role of clergy while creating a trajectory forward in healthy practices for long-term sustainability and resiliency in ministry. This project has proven to be much more than a simple retreat or scheduled time away from church and family. This project fully demonstrates the need for mental, physical, and spiritual care as nurtured in an ongoing and discerned way. I am grateful for this opportunity to create a path for professional clergy to do just that, seek and create a space for mental, physical, and spiritual care.

Appendices

“Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.” John 14:27, NRSV

Appendix A Retreat Facilitator Biographies

Rev. Kelly Jackson Brooks, LPCC holds a Master's Degree in Counseling and a Master's Degree in Divinity and is currently completing her Doctor of Ministry. She is the founder of Chrysalis Counseling Services, LLC and currently works as the Executive Pastor for Central United Methodist Church in Albuquerque. Kelly is a Licensed Professional Clinical Mental Health Counselor (LPCC), a National Certified Counselor (NCC), a Registered Play Therapist (RPT) and has served as the Chair of the New Mexico Counseling Association and the Chair of the New Mexico Association for the Spiritual, Ethical, and Religious Values in Counseling, along with other community boards. Involvement in the spiritual, religious, and mental health fields as they relate to community and connection are the foundations and passions of Kelly's work.

Dr. Jenna Crabb, LPC has worked in higher education for 24 years. Jenna holds a Master's Degree in Counseling and a PhD in Counseling with an emphasis in Organizational Learning and Instructional Technologies. She currently holds an LPC with New Mexico and is a Nationally Certified Counselor. Jenna is the Director of Career Services and an adjunct faculty member for the Counselor Education program. She has worked in career development/career counseling for 17 years. Jenna has served on many community boards, including the New Mexico Counseling Association, the New Mexico Career Development Association, the New Mexico Consortium of Career Educators and Employers. Being involved in education is a passion for Jenna – whether it is as a lifelong learner, an educator or being involved in our community.

Liz Daniels, LPCC is a native New Mexican who earned a Master's degree in Counseling, and Bachelor's in Psychology and Sociology from the University of New Mexico. She is the founder of Engage and Ignite Counseling, a private practice located in Rio Rancho, and is a Licensed Professional Clinical Mental Health Counselor (LPCC). Her clinical background in individual and group counseling has a focus on life-transitions, depression, anxiety, and substance use issues. Currently Liz is the President-Elect of the New Mexico Counseling Association (NMCA) and a Past President of the New Mexico Career Development Association (NMCDA). The interconnections of career, mental health, and life balance are of interest to Liz personally and

professionally. Compassion, empathy, and human connection are at the foundation of her work and are a catalyst for clients toward self-discovery.

Rev. Amber Mattingly loves the outdoors, spending time with her family, traveling, baking, reading, and practicing yoga. She graduated from Baylor University in 1999 and from George W. Truett Theological Seminary in 2002. She is currently pursuing her Doctor of Ministry at Claremont School of Theology. After practicing yoga for seven years, Amber entered Life Power's Yoga Teacher Training (YTT) in the fall of 2017 completing her 200 RYT level certificate in December 2017. She is an ordained American Baptist Minister who also serves the Disciples of Christ denomination as Women's Ministry Coordinator. Amber has over 18 years of public speaking experience in a variety of capacities in multiple aspects of ministry including spiritual formation, recruiting, training, leadership in ministry, and event coordinating.

Appendix B *R&R 360 Retreat* Facilitator Contract



Mapping Guide, Workshop Leader, Activity Guide

Responsibilities of R&R 360 Facilitators:

- Provide agreed upon services of the *Mapping Guide, Workshop Leader, and/or Activity Guide* in a professional manner. This includes arriving on time to scheduled sessions and ending on time as noted in retreat schedule.
- Maintain and provide safe and professional boundaries with retreat participants and other retreat facilitators.
- Regard all contact and information shared by retreat participants as confidential unless there is reasonable doubt concerning safety of client or others.

As agreed, the following will be provided:

- Private room with restroom facilities and meals for the duration of the retreat. Additional days may be requested and provided for preparation or debriefing.
- CEU Certificates of Participation for Counselors and Social Workers – up to 12 clock hours - will be distributed during breakfast on the last day of the retreat.
- Stipend amounts will be paid and distributed the last day of the retreat:

Workshop Leaders: \$150 per workshop

Mapping Guides: \$350 total

Activity Leaders: \$150 for 2 sessions

Facilitator Name, Signature, and Date:

Retreat Director Name, Signature, and Date:

Appendix C *Letter of Informed Consent*
Claremont School of Theology
for Participants Able to Give Legal Consent
Consent to Participate in Research

Identification of Investigator and Purpose of Study

You are invited to participate in a research study, entitled “Rest and Renewal 360 Retreat Model for Clergy.” The study is being conducted by Rev. Kelly Brooks, LPCC under the supervision of Lincoln Galloway, Ph.D. of Claremont School of Theology, 1325 N. College Ave; Claremont, CA 91711, Lgalloway@cst.edu (909) 447.2574.

The purpose of this research study is to examine a Rest and Renewal 360 Retreat Model for Clergy as an investigation into the potentially destructive effects of the professional role of clergy and how a clergy person can be intentionally supported through a discerned three-day retreat.

You are free to contact the investigator using the information below to discuss the study:

Rev. Kelly Brooks, LPCC
808 Manzano St, NE
Albuquerque, NM
(505) 550.9536
Kellyannettebrooks@gmail.com

You must be at least 18 years old to participate. If you agree to participate:

- You will participate in a Rest and Renewal Retreat that will take place April 24, 2019, beginning at 5:30pm and concluding April 27, 2019 approximately 10:00am in Sacramento,

New Mexico. You will be asked to complete a pre-retreat interview the week of March 24-31, 2019 and a post-retreat interview the week of May 26-June 2, 2019.

- Your participation will consist of a three-day retreat that provides a confidential platform, educational information, and tangible tools as a means of seeking intentional respite. The project includes pre- and post- interview summaries to capture the retreat concept for effectiveness and ongoing evaluation.
- You will not be compensated. All costs of the retreat and materials for the project are provided to you at no cost.

The purpose of this study is to gain insight into practical theology, pastoral care and/or spiritual care. Participation in this study should not be regarded as—or substituted for—therapy by a licensed professional.

Risks and Confidentiality of Data

There are some possible risks which could cause you to feel uncomfortable, anxious, or sad. In the chance that you experience feelings of anxiety, trauma, or depression that you feel are causing a risk to yourself or to other participants, you will be removed immediately, and advanced mental health help will be offered at no cost.

There will be no costs for participating. Your name, email address and other personally identifiable information will be kept confidential during the data collection phase. No personally identifiable information will be publicly released. Your personal information will be used solely for tracking purposes and only accessible to the project investigator: Rev. Kelly Brooks, LPCC.

When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity. If photographs, videos, or audio-tape recordings of your participation are used for educational purposes, your identity will be protected or disguised. Your information will be stored on a password-protected HIPPA-compliant server for 365-days and will then be automatically destroyed.

Participation or Withdrawal

Your participation in this study is voluntary. You may decline to answer any question and you have the right to withdraw from participation at any time. Withdrawal will not affect your relationship with Claremont School of Theology in any way. If you do not want to participate, you may simply stop participating.

Contacts

If you have any questions about the study or need to update your email address contact the primary investigator, Rev. Kelly Brooks, LPCC at (505) 550.9536 or send an email to Kellyannettebrooks@gmail.com. This study has been reviewed by Claremont School of Theology Institutional Review Board and the study number is 2108-1203.

Questions about your rights as a research participant.

If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the Chair of the Institutional Review Board by phone at (909) 447-6344 or email at irb@cst.edu.

SIGNATURE OF RESEARCH PARTICIPANT

I have read the information provided above. I have been given an opportunity to ask questions and all of my questions have been answered to my satisfaction. I have been given a copy of this form.

Name of Participant _____

Signature of Participant _____

Date

Address

Phone

Email

SIGNATURE OF INVESTIGATOR

Signature of Investigator

Date (same as participant's)

A copy of this document will be supplied for your records.

Note: All participant data – name, identifying information, pre/post-interview collection, retreat participation/information – will be coded to ensure confidentiality, with the coding documentation password protected and stored on a secure HIPPA-compliant server. Access will be granted only to the Principal Investigator, Rev. Kelly Brooks, LPCC. The final project will

not indicate identifying information of the project participants. The data will be maintained on a password-protected HIPPA-compliant server for 365-days and will then be automatically destroyed.

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